

Elements of Vocation III: Income

Before you start...

- ☐ Do pre-reading for this week (see Unit Guide) and explore one optional reading on Moodle
- ☐ Explore Unit Guide journal topics, getting ready to post to forums (modules 4-12)
- ☐ From the reading, come prepared to share a *question, challenge, implication & application*
- ☐ If it's your turn, come ready to share your "**kingdom taster**" or "**resources show & tell**"

1. INTRODUCTION

Welcome to week eleven of "Integrating Faith and Work". Having explored the first two elements of vocation, being the *nature* and *context* of our kingdom work, we turn to the third element. How might we offer a foretaste of God's peace-full reign through the *income* associated with our vocation—that is, through the flow of work finances? We will consider economic profitability, and unpack issues of ethics, integrity and investment. We begin with a case study of participating in God's *providential* work, applying the strategies of moulding culture and multiplying resources for kingdom impact.

This module sits within Section C of the course: "Stewarding Vocation: Seeking *Shalom* on Your Frontline." Next module we attend to the fourth element of vocation, being the *product* of your work.

OBJECTIVES

The objectives of this module are to:

- Evaluate how well we mould culture and multiply resources for kingdom impact through our vocation. Students will modify one thing in their financial/economic management to better participate in God's providential work.

OUTCOMES

This module contributes to the following outcomes. On successful completion of this and similarly focused modules, students should be able to:

Knowledge:

d. Critically compare and contrast the various dimensions of vocation and strategies for restraining sin and promoting *shalom* through their work

Skill:

g. Strategise how to live one's vocation for greater witness, creating a faithful and fruitful plan

Application:

i. Plan church-wide approaches to support/deploy those with your vocation in holistic evangelization

SESSION FLOW (*lecture runs 6:15-9:00pm, breaks from 7:05-7:10pm, and 7:55-8:05pm*)

6:15 Case Study of Providential Work: Multiply Kingdom Resources & Moulding Culture (50 minutes)

7:10 Business Time: Show & Tell, Kingdom Taster, and Small Groups (45 minutes)

8:05 Income from Vocation and Related Issues: Ethics, Integrity & Investment (55 minutes)

Contents

1. INTRODUCTION	1
2. Case Study of PROVIDENTIAL Work: Multiply Kingdom Resources & MOULD CULTURE	3
2.1 Money, Money, Money: Multiplying Kingdom Resources	3
2.1.1 Moulding Culture	6
2.2 Engaging God's Providential Work	8
2.2.1 Funding Kingdom Ventures and Managing Your Money	9
2.2.2 Godly Lending	13
2.2.3 Godly Business	15
2.2.4 Godly Restructuring	16
2.2.5 Godly Exposure of Corruption	17
2.2.6 Economic Wisdom and Why "Fruitfulness Matters" (Tom Nelson talk)	18
3. BUSINESS TIME.....	19
3.1 Show & Tell and Kingdom Taster.....	19
3.2 Small Group Interaction	21
4. INCOME FROM Vocation and Related Issues: Ethics, Integrity & Investment	22
4.1 Mapping Your Territory (LICC, 2010).....	22
4.2 The Income Associated with Vocation	23
4.3 Related Issues: Ethics, Integrity & Investment.....	24
5. CLOSING PRAYER AND PREPARATION FOR NEXT CLASS.....	25
6. REFERENCES	27



Figure 1 Rembrandt, Sketch of the Parable of the Talents

2. CASE STUDY OF PROVIDENTIAL WORK: MULTIPLY KINGDOM RESOURCES & MOULD CULTURE

Resources Module 11.1

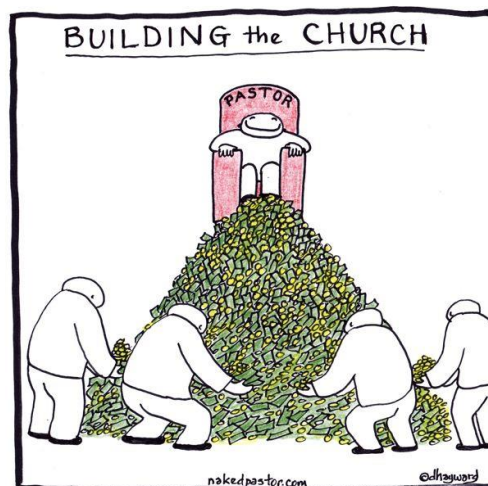
The references (see §6 below) contain fantastic material. Let me highlight what's there and on Moodle:

- ✚ Each module until this course's end we begin with case studies of different ways we may participate with God in our vocation. The categories used for these case studies, capturing diverse ways God is at work, come from [Banks](#) (1999). We begin with Ps. Tom Nelson's plea for churches to seriously consider why "Fruitfulness Matters" ([video](#)).
- ✚ A number of theological books and statements are particularly focused on the economic context of our work and a Christian approach to wealth and business, including Bolt (2013), [Blomberg](#) (1999, 2012), Brand (2012), Cavanaugh (2008), Grudem (2003), [Sherman](#) (2014), Stackhouse (2002), Stassen and Gushee (2003), Van Duzer (2010), Witherington (2010), and Wong and Rae (2011). For provocative essays on similar themes, see Berry (1993) and Goudzwaard (1997).
- ✚ On the question of corruption and economic integrity, see [Forster](#) (2015), [Goode](#) (2014), [Rounds](#) (2014), [Boyd](#) (2012), and the excellent work of the "Exposed" Campaign online [here](#) and [here](#).
- ✚ This topic overlaps with themes covered in Module 5 (on macro-economic context) and Module 10 (on justice). Check back through these notes for further sources that may be of interest.

2.1 Money, Money, Money: Multiplying Kingdom Resources

🌀 Complete this sentence: "When the church starts talking about money, I feel" Why?

🌀 What associations does money have for you?
How is profit generally perceived in your church?



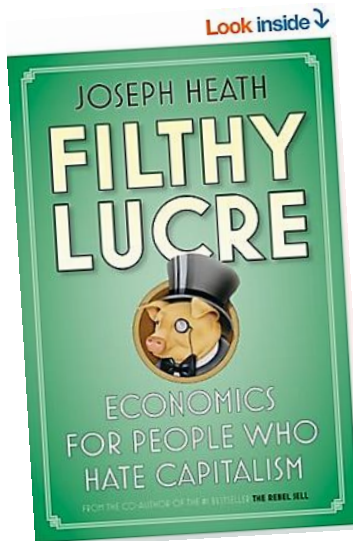
In some Christian circles, a rich business-person may as well represent the anti-Christ. Granted, we're thankful for their tithes and offerings, getting us out of a fix every time we take on another building project. (Though we keep their contributions relatively quiet.) But, more often than not, we use the accoutrements of wealth and the motif of "money" to illustrate sin and selfishness. "Prosperity" sounds ungodly.

Certainly, the "prosperity gospel" is a cancer on Christianity. (See statements of the Lausanne World Evangelisation Movement on this [here](#) and [here](#), and Andy Crouch [here](#)) "The teaching that believers have a right to the blessings of health and wealth and that they can obtain these blessings through positive confessions of faith and the 'sowing of seeds' through financial or material gifts" is a distortion of our faith.



With people around the world starving, our immediate neighbours struggling, and so many opportunities to make a difference, there is something crass and even immoral about thanking God for your material blessings as you show off your Tag Heuer watch which perfectly matches your Kiton K suit, speeding down the street in your Ferrari 488GTB, en route to your first class flight for yet another European touring holiday.

As the [Cape Town Commitment](#) IIE.5 lays out, we are called to “walk in simplicity, rejecting the idolatry of greed”. This is further expanded in the Lausanne Occasional Paper #20: “An Evangelical Commitment to Simple Life-style” (online [here](#)). We have good reason to keep tabs on wealth, “for the love of money is the root of all evil” (1 Tim 6:10). Godliness is not a means of financial gain (1 Tim 6:3-5). Instead, we are to learn the secret of contentment (Phil 4:11-13), avoiding greed and embracing generosity (Acts 4:32-37). As Jesus said, we cannot serve two masters. Ultimately we bow before God or mammon (Mt 6:24).



And yet, maybe we’ve missed the point. It’s the love, or idolatry, of money that is the problem. Not \$ itself. In sending away the rich young ruler, and stating that “it’s easier for a camel to go through the eye of the needle than for a rich person to enter the kingdom of God” (Mt 19:16-30), Jesus was not normalising for every believer to sell every possession and embrace financial poverty as a virtue. Rather, he was severing the nerve of idolatry that prevents us all from embracing Christ and sowing our lives into the way of peace.

(That said, one of my relatives profoundly pointed out—after doing so himself—that it’s both challenging and freeing to literally give everything away to help the poor. He suggested that it’s worth every follower of Christ doing this once in his or her life, to recalibrate one’s relationship to money and find the path to life.)

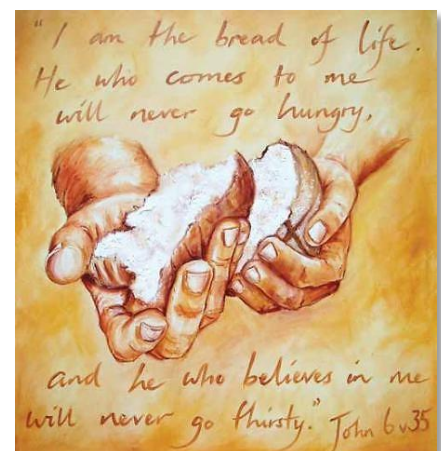
This association of money and immorality runs deep.

Think of John Bunyan’s hill of temptation named [Lucre](#) in *Pilgrim’s Progress*. We must not betray Christ and the way of salvation for any number of coins (Mt 26:15). And yet, can there ever be a godly reason for pursuing all the silver in the mine? Must we abandon such lucrative ventures as a snare barring our journey to the Celestial City where the streets are paved with gold?

Filthy lucre and dirty money ... **is profit unprofitable for the believer?**

Other [slang terms](#) for money help us reframe the question.

Money is often called “bread”, or “dough”. In the wilderness temptation (Mt 4:1-4), Jesus reminds Satan that even in our hunger, we must first consume the words of God and live for his glory rather than our satiation. But, when we seek first the Kingdom of God as our first priority (Mt 6:33), the Saviour is pleased to multiply bread as a kingdom resource, feeding the 4000 and 5000 with the few loaves we share around (Mt 14:13-21; Mk 6:31-44; Lk 9:10-17; Jn 6:5-15).



The *Tsaddiqim* are those who are blessed, in order to be a blessing. Unexpected provision, manna from heaven (Ex 16:1-36; Num 11:1-9), is the inheritance of Abraham's children, filling our bellies for the sake of the world. In other words, we are called to be Authorised Wealth Distributors, a conduit for prosperity who freely pass on whatever we receive. Our lives are to be taken, blessed, broken, and multiplied.



As Sherman (2011, 183-198) highlights in this week's pre-reading, we are called to *invent* new ways of seeking the *shalom* of our cities, "drawing upon your skills, knowledge, expertise, influence, and networks to launch a new social enterprise that seeks to advance the Kingdom in a fresh way or on behalf of an underserved group" (online [here](#) and [here](#)). Whether you are an entrepreneur forging a new way, or an "intrapreneur" (Sherman 2011, 268n7)—reforming existing organisations and industry sectors to serve the most needy, as with the Mavuna Marathon—it takes significant *capital* to make a difference.

As such, the *Tsaddiqim* must reject the automatic association of greenbacks and greed. In the [parable of the talents](#) (Mt 25:14-30), not even the lazy and unfaithful servant hid his cash with the excuse that money is evil. Rather, each was responsible to invest what they had for the glory of the master and the flourishing of his citizens. The coins we have and the talents we possess are to serve the common good, not simply establish our own estate.

The Bible speaks a lot about money. So too, then, must God's church (Joyce & Forster [2017](#)). This is not for selfish gain or the security of institutional religion. Rather, the Righteous must become strategic with their riches. We must steward the income associated with our kingdom work. We must be intentional to multiply kingdom resources as we restrain sin and promote *shalom*. This, too, is holy service as unto the Lord.

In Richard Mouw's frame (1980), we are to seek "holy worldliness" (listen to his talk at Redeemer Presbyterian's 2011 Centre for Faith and Work Conference [here](#), with Q&A afterwards [here](#)).

Wrapping up my thoughts on the matter, Keller and Alsdorf (2012, 61-62) retell how one Christian leader reframes banking from the perspective of our Kingdom calling:

Fuller Seminary president Richard Mouw once addressed a number of bankers in New York City. He pointed them to Genesis and showed that God was a creator/investor who made the world as a home for all kinds of creativity. Mouw urged his audience to *think of God as an investment banker*. He leveraged his resources to create a whole world of new life. In the same way, what if you see a human need not being met, you see a talent or resource that can meet that need, and you then invest your resources—at your risk and cost—so that the need is met and the result is new jobs, new products, and better quality of life? What you are doing, Mouw concluded, is actually God-like. ... But so many ministers assume that investors and entrepreneurs are solely out to make money without regard for advancing the common good. If ministers don't yet see business as a way of making culture and of cultivating creation, they will fail to support, appreciate, and properly lead many members of their congregation.

From a biblical perspective, [money is to a business what blood is to the body](#). It's not the point of existence. Without it, however, everything dies. Its healthy flow is a good sign, empowering you to get stuff done.

🌀 **Share your response to this reframing of money above. In what sense is prosperity biblical or unbiblical, godly or ungodly? How might a church address wealth in a kingdom-like way? What implications does this have for how you perceive and practice your financial dealings?**

2.1.1 Moulding Culture

Having already fleshed out “multiplying kingdom resources”, we will briefly consider one other mode through which we may join in God’s providential work. These come from LICC’s M’s (Marshall and Warton 2014, 7). We may also seek “fruitfulness on our frontline” by **moulding culture**.

You exist as part of a team. If you want to see greater generosity and simplicity in your corporate financial practices, then there will need to be a cultural shift. Stockholders are unlikely to buy into a quadruple bottom line, for instance, without having first caught the vision of that for which your venture stands.

For a detailed exploration of each facet of fruitfulness, see LICC’s “Fruitfulness on the Frontlines” [transcript](#) and [discussion guide](#). Following are some of the key points.

Description: “Culture is ‘the way we do things round here’. Although you may not be able to change the way your company or your gym or your parents’ association does things by next Monday, you may well be able to begin with a few people and a few small actions. What things bother you—and what are the values that underpin them? What could be done differently that would make it a better place for people to flourish? What would make it more like God’s will being done on earth as in Heaven?”

Key Question: How can I begin to influence the culture of my frontline in accordance with Kingdom values?

Key Passages: Matthew 5:13-16; Romans 12:2

Key Point: To shift the culture of our frontline so that they become places where people better flourish, we must first clearly see the values that underpin this culture. By affirming the good, we may then prayerfully find creative ways to bring a positive change where needed. We can begin to influence workplace culture by making one-degree shifts to a wide range of things that steer organisational culture.

Useful Discussion Starters:

- ☪ What are some of the positive and negative aspects of the way things are done at your workplace?
- ☪ Mark Greene says that “Culture is the way we do things round here ... the stories we tell, the rituals we perform, the rewards that we give, the heroes we admire, the slogans we repeat.” Complete this sentence with 5 words characterising your frontline: “Ours is a culture of _____”
- ☪ In light of the beatitudes and sermon on the Mount, what values on your frontline can you affirm? Where are there tensions between your organisation’s values and your values? Which are contrary to the God’s kingdom? Name one particular thing about the culture of your frontline that you want to change.
- ☪ How might you first exemplify the change that you want to see, bringing others along with you. What things do you already try to do to go against the grain of a negative aspect of your frontline culture?
- ☪ How might the images of ‘salt’ and ‘light’ help us think about what it means to influence our culture? Practically, and on a daily basis, how might you “let your light shine before others” (Mt 5:16)?

Actions in Response:

- Thank God for the positive elements of your frontline culture. Pray for each other that God will give you the wisdom, faith and courage to start influencing the culture of your frontline for his glory
- Pray that God would reveal a Kingdom antidote (alternative) that might address the negative thing you identified. How might God use you here to start to bring about change?
- Ask a couple of people on your frontline what they think is good and not so good about the culture of your frontline—their responses might spur you to action and may even open up opportunities for a conversation about the Christian faith!



Class Activity 11.1—5 minutes

Skimming over the notes above, rank your intentionality on these mode of seeking fruitfulness on your frontline, and reflect on the questions below.

(1 = no fruit or intentionality; 5 = some awareness and fruit; 10 = clear plan, faithful action, and bearing fruit)

Multiplying Kingdom Resources

<1-----5-----10>

☯ How do you, in your vocation and on your frontline, function as an “authorised wealth distributor”, working for the common good? _____

☯ Pray, plan, share and then implement one action you will take this week to put this into practice: _____

Moulding Culture

<1-----5-----10>

☯ What are your vocation’s core values? What is most positive, and most problematic about this culture? What must change for it to flourish, providing for others and seeking the *shalom* of the city? _____

☯ Pray, plan, share and then implement one action you will take this week to put this into practice: _____

Reflection Activity 11.1—Distance Students

Journal at least 30 (meaningful!) words in response to the questions below, ticking off the related boxes of the unit guide.

#11.1 Based upon class activity 11.1 and the notes above, how would you rate your intentionality and effectiveness in terms of multiplying kingdom resources?

*“When the righteous (Tsaddiqim) prosper, the city rejoices;
when the wicked perish, there are shouts of joy.”
— Proverbs 11:10 (NLT)*



2.2 Engaging God's Providential Work

Banks (1999, 24-25) suggests that God's providential work is a "bridge" between his creative and redemptive labour in the world. He summarises it thus:

The work of divine providence includes all that God does to maintain the universe and human life in an orderly and beneficial fashion. This includes conserving, sustaining, and replenishing in addition to creating and redeeming the world. Basically it has to do with God being the daily provider of whatever is necessary to meet the material, animal, and human creation needs. ... Most occupations contain an element of doing the groundwork, keeping the machinery going, or fixing what is broken.



In what follows, then, we will consider a number of case studies of people participating with God's provision for, and sustaining of, humans and the creation. As they fund ventures, create jobs, deliver services, and form structures, they **multiply kingdom resources** and **mould culture** to meet the needs of many. These are avenues for seeking fruitfulness on our frontline, stewarding our vocation for God's glory.

🌀 As you engage these case studies, prayerfully consider: how can I, through my vocation, meet practical needs and provide for effective kingdom work in the world?

Class Activity 11.2—45 minutes

Explore the first case-study for 30 minutes (distance students can either skip this first study for §2.2.6, or listen back over the [interview](#) on Moodle; see also the 2017 session with Compass CEO Andrew L'Almont: [mp3](#), [powerpoint](#), [handout](#), sharing his story of how a street kid became a millionaire, training others in dealing with finances God's way), considering how [Daniel Yates](#) and [Prasantha Jayawardhana](#) ("PJ") join in God's providential work by the way they multiply kingdom resources and mould culture. Then, spend the remaining 15 minutes on one of the shorter clips in the subsequent sections.

🌀 What most impacted you in these clips?

🌀 How did these people express God's providential through the very nature of their vocation?

🌀 What role do multiplying kingdom resources and moulding culture play in the fruitfulness of their work?

🌀 How does this relate to, challenge, and inspire you to live your calling?

🌀 In response, what is one change you will make on your frontline to more faithfully and fruitfully participate in the providential work of God?

Reflection Activity 11.2—Distance Students

Journal at least 30 (meaningful!) words in response to the questions below, bouncing off class activity 11.2 above, ticking off the related boxes of the unit guide.

#11.2 What impacted you most in the clips you watched? Specifically, how do you participate in God's providential work, and what one change might you make to be more fruitful on your frontline?

2.2.1 Funding Kingdom Ventures and Managing Your Money

<<Distance students may wish to check Moodle after the scheduled date of this session, for an [mp3](#) interview with [Daniel Yates](#) and [Prasantha Jayawardhana](#) conducted in class this module. Otherwise, skip down to §2.2.6 and make Tom Nelson's [talk](#) (video [here](#)) your primary case study>>

In this session, we will interview two Brisbane-based entrepreneurs. Both Daniel and PJ desire to mobilise Christians for kingdom business, by freeing up finances and better managing their money.

1) **Daniel Yates** (linkedin profile [here](#); resumé on Moodle [here](#))

Daniel is a business, project and engineering manager with 20 years of experience. The Lord called Daniel to the Australian Army for the first 10 years of his professional life during which he served in infantry battalions, logistics battalions, and on major Defence material acquisition projects. Ten years ago, God called Daniel to serve the Lord's mission in business, moving him to the resources construction industry.

Highlights of Daniel's private industry experience include:

- turning around unprofitable businesses;
- negotiating and winning in excess of \$2B of engineering and construction contracts; and
- driving construction teams to deliver above their profit targets.

Daniel loves participating in the free market economy and is passionate about re-integrating God's redemptive mission into the institution of business.

Most recently, Daniel has worked for Clough Ltd since 2009 to the present.



[Clough](#) is an engineering and project services contractor servicing the Energy, Minerals, Water, Infrastructure and Power markets across Australia, Asia, Africa, Europe, Middle East and North America. Their full asset lifecycle services range from early concept evaluation and feasibility studies through to design, construction, commissioning and long term asset support and optimisation.

With Clough, Daniel has functioned as a business services manager, plant manager, and general manager of tendering for multi-million dollar deals.



Over recent years, and while completing his MBA, Daniel has become increasingly aware of the **paucity of investment in missional business**. In response, he is in the early days of enacting a vision for a kingdom venture called **Emissariat**. In the broadest sense, his passion aligns with the [Business As Mission](#) (BAM) movement, which seeks business solutions to the world's most pressing problems: [web](#), [twitter](#), [facebook](#). (See also BAM Global [here](#), and Lausanne World Evangelisation Movement's BAM group and papers [here](#) and [here](#).)

Business Planning

Prov 21:5
The plans of the diligent lead surely to abundance, but everyone who is hasty comes only to poverty.

**BUSINESS
AS MISSION**

BUSINESSASMISSION.COM

7 Key Elements of a Business Plan



Lab Notes:

Starting a BAM company is challenging and having a plan can make all the difference for success. Develop a business plan over several iterations to explore whether your business model is viable, and then use it as a tool to share the business opportunity.

Special BAM Ingredients



Many BAM companies write an integrated plan, including details of how they will share the gospel and express God's kingdom through the business.

produced by
**BUSINESS
AS MISSION**
businessasmission.com

From a key BAM site [here](#),

"BAM is demonstrating what the Kingdom of God is like in the context of business—and as we do so, engaging with the world's more pressing social, economic, environmental and spiritual issues.

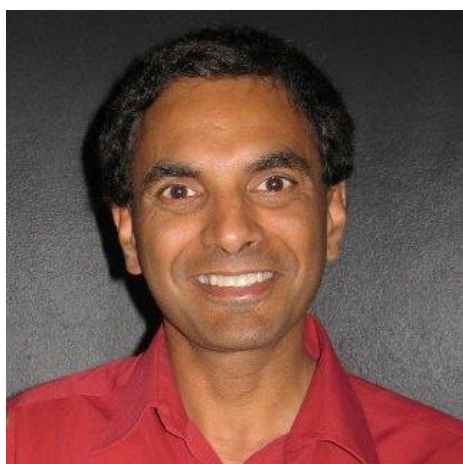
... BAM is:

- Profitable and sustainable businesses;
- Intentional about Kingdom of God purpose and impact on people and nations;
- Focused on holistic transformation and the multiple bottom lines of economic, social, environmental and spiritual outcomes;
- Concerned about the world's poorest and least evangelized peoples."

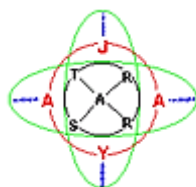
In particular, Daniel's vision for ***Emissariat*** is raising funding for social ventures aligned with these purposes.

🌀 **What is your plan to raise and distribute finances for maximum kingdom impact, serving the common good?**
What criteria might guide this task?

2) **Dr. Prasantha Jayawardhana, or “PJ”** (linkedin profile [here](#))



PJ has a PhD in Geographic Information Systems (GIS), working for the Mt. Isa Mines from 1993 to 2003 as a Spatial Information Specialist, mapping landslide hazards and dealing with land management. He continues to function as a consultant in this field, supporting civil works, planning and design (CAD/GIS).



Since 1999, PJ has been the owner of [Jayatarras Pty Ltd](#), offering “health and prosperity solutions for all”.

Through this kingdom venture, PJ and his wife, Gwenda, have licenced and sell excellent

accounting programmes under the name [Acclique](#):



“Australian-made business-management software package especially developed for Australian home-based businesses and network marketers.” These home-based business solutions earned them the 2006 Australian Achiever Award for Excellence in Customer Service.

In turn, this raises funds to support a number of organisations, including [The Me I See Foundation Ltd](#) which has been set up to “help people become more aware of their true potential and assist them in developing a sound spiritual, intellectual, physical and emotional base upon which they can develop a well balanced life.”



PJ is passionate about helping people better steward their money, discovering financial freedom, and releasing funds to invest into kingdom causes. This brought him into contact with “[Crown Financial Ministry](#)”.

Crown is also concerned with global financial concerns, through the [Christian Economic Forum](#), video [here](#).



Subsequently, the founder of Crown, Howard Dayton, launched **COMPASS** (“*finances God’s way*”) in 2007, to improve and distribute the small group studies globally. PJ is the Director of their Australian base. Compass exists to serve churches, businesses, ministries, schools and other organizations by providing ***biblically-based solutions on handling money and possessions***. You can get a taste of their resources for everyday families via their “[Map](#)”, with explanation [here](#).

(See also the 2017 session with Compass CEO [Andrew L’Almont](#): [mp3](#), [powerpoint](#), [handout](#), sharing his story of how a street kid became a millionaire, training others in dealing with finances God’s way.)



☞ How well do you manage your personal finances? What about your work finances? Are you in financial bondage or debt in any way? Share together [wisdom](#) based on God’s economic principles to find freedom in this area, so that we may be more generous.



2.2.2 Godly Lending

Simply giving money away can be toxic, causing more hurt than help for those on the receiving end (Corbett & Fikkert [2014](#); Lupton [2012](#); Olasky [2008](#); Poverty Inc. [Movie](#) and [Trailer](#)). It can treat people as a problem to manage, rather than as fellow image bearers who are likewise called to [steward their gifts as co-workers in God's world](#). So, what might "Godly Lending" look like?



You have three options here:

- 1) Explore [Good Shepherd Microfinance](#) and their [NILS](#) (no interest loan scheme)



"We offer people on low incomes loans and other people-centred financial programs at 650 locations across Australia. We enable people to define and then to realise their own economic wellbeing and to feel valued and in control of their finances and lives."

Youtube video collection [here](#) (e.g. Zadika's story [here](#), 2 min. video)

Search their [website](#) and read of how the "zero interest loans scheme" launched nationally [here](#)

- 2) **"Grace Period"** non-profit lending in Pittsburgh

As part of Christianity Today's ["This Is Our City"](#) project, [Amy Sherman](#) (2011) first raised awareness of this great financial outfit in the USA.

Web article [here](#) by Amy Sherman, "An Ichthus in a Sea of Loan Sharks: How faith-based nonprofit Grace Period is turning the tide on predatory lending," June 11, 2012.



(First appearing as "No Such Thing As a Free Loan," *Prism*, March/April 2011.)



3) **Opportunity International Microfinance**, Australian branch [here](#)

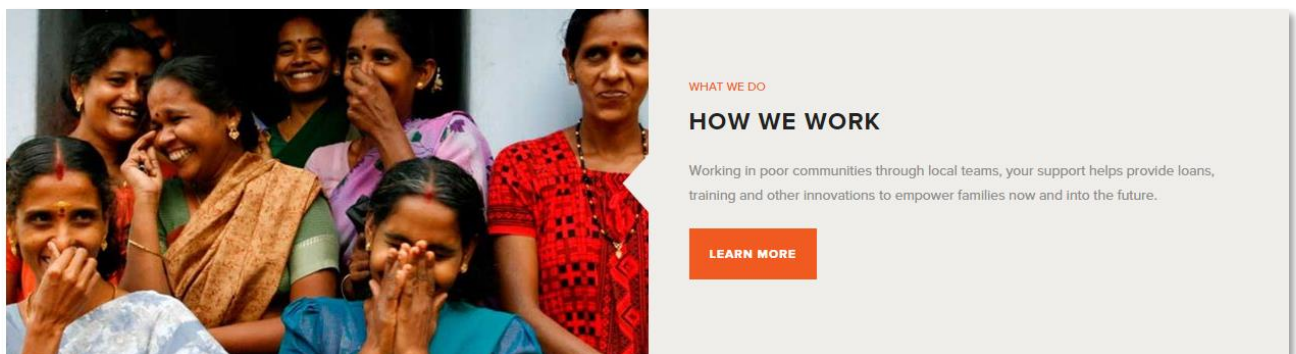
“Opportunity International provides over five million people with access to savings, small business loans, insurance and training. Clients in over 20 countries use these financial services to start or expand a business, provide for their families, create jobs for their neighbors and to work their way out of poverty.” Online video channel [here](#). Facebook [here](#).

About us [here](#):

“By providing small loans to families through Opportunity International Australia, you can help them leave poverty behind. With a loan as small as \$70 to buy a sewing machine or seeds to plant a vegetable farm, families are able to start their own business and transform their lives, their children’s futures and their communities. With 98% of loans repaid and then recycled, your impact continues year after year. ...

Our vision is a world in which all people have the opportunity to achieve a life free from poverty, with dignity and purpose. ... By providing financial solutions and training, we empower people living in poverty to transform their lives, their children’s futures and their communities. ...

We respond to Jesus Christ’s call to love and serve the poor. We seek to emulate the Good Samaritan, whose compassion crossed ethnic groups and religions. We serve all people regardless of race, faith, ethnicity and gender.”

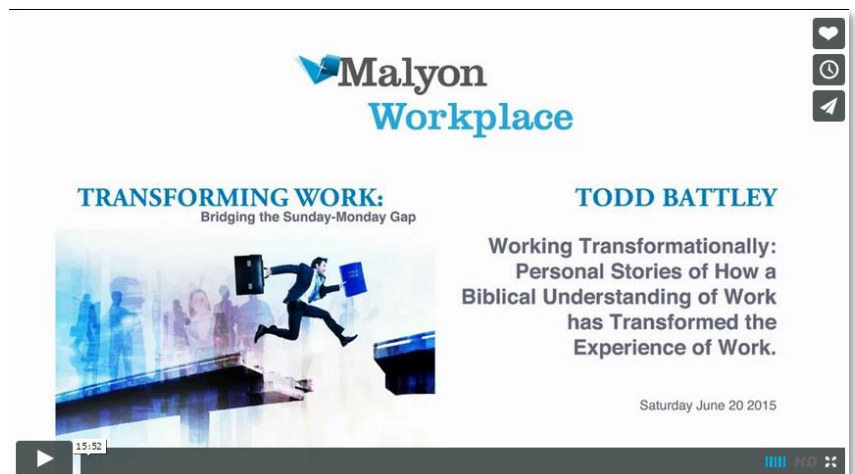


🌀 Do you lend your money to others? Why, or why not? How can you better leverage the finances you have, without throwing your resources away, to help those in need get out of debt?

2.2.3 Godly Business

You have three options here:

- 1) Watch this [15 minute video](#) as Todd Bateley shares what it means to work transformationally as an engineer, providing infrastructure that keeps our cities moving. See also [Duncan Gibbs](#) (Engineer) and [Anomi Bruynius](#) (Entrepreneur) share their story at the [2016 Malyon Transforming Work conference](#).
- 2) From the CT “This Is Our City” project, watch this [5 minute video](#) of why Katie Nienow left youth ministry out of a love for economic justice. In turn, she moved to the Congo for microfinance, and then to Silicon Valley, establishing a tech start up company ([Juntos Finanzas](#)) to help the poor access the banking system without drowning in the bureaucracy. Article [here](#).



- 3) Imagine sinking your hard-earned cash into criminals, training them to re-upholster furniture. Imagine this crazy kingdom idea actually working, offering a taste of *shalom* and salvation? If you're interested, watch this [6 minute clip](#) (starting at 0.50s) from Compass.

🌀 How does your work provide opportunities to serve the common good, building a healthy society where everyone has real access to jobs and services?

2.2.4 Godly Restructuring

[Greene](#) (2012) offers an interesting 2 page case-study of corporate restructure and performance measurement systems in the manufacturing industry, called “May the Forced Ranking (not) Be With You”.

January 2011	November 2011
15% Below standard No bonus Minimal rise	10% Below peers Half bonus Half-inflation rise

New year, new appraisal system: could be helpful, could be wearisome, could be liberating, could be destructive. This one, as far as Peter is concerned, is likely to be as beneficial as playing pass the parcel blindfold with a live grenade—everyone is going to suffer and someone is going to get badly hurt. In the new system 15% of employees have to be ranked ‘below standard’. And if you are ranked ‘below standard’ you lose your bonus and most of your inflation linked pay rise.

Peter is a senior project manager in a multi-national manufacturing company, and he has issues with this system. ...

However, HR systems that are rolled out from the mountain tops of multinational companies are, like the laws of the Medes and Persians in Esther’s time, rarely amenable to change. Someone is going to be hurt.

Peter prays, Peter ponders, and Peter, who happens to be on LICC’s Executive Toolbox, seeks advice from the other delegates. He returns to work and makes his views known to those above him. He knock, knock, knocks on heaven’s door in prayer but the system is not for turning. And so, he assigns Richard to the ‘below standard’ box. No bonus. A below inflation pay rise.

And we could leave the story there. ... [BUT WE WON’T, SO READ ON!]

🌀 **How does your workplace evaluate/measure worker quality?**

How do you balance the concerns of ensuring excellent employee performance with care of and security for your team?

What role does your faith play in this process, and what wisdom does it offer for a similar situation you presently face?



2.2.5 Godly Exposure of Corruption

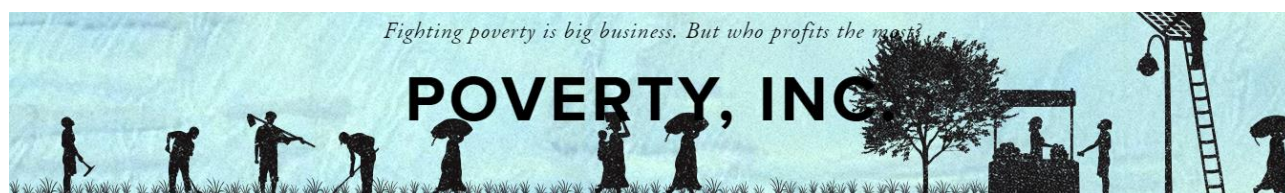
As highlighted in the “Resources for Module 11” box above, Dion Forster and others such as the UK Bible Society have started an amazing global movement to “shine a light on corruption”. The mismanagement of money ultimately robs the poor, and keeps struggling countries and companies in financial slavery. Economic integrity is a kingdom issue.

Take some time to read the 5 page [Forster](#) (2015) article, “The Earth Is the Lord’s: How Taking a Stand Against Corruption Can Be Gospel Work” (online [here](#)). David Taylor offers an executive summary on page 3 as follows:

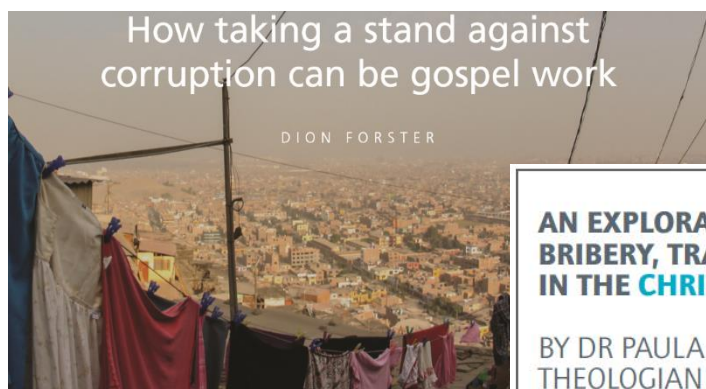
“How is it possible that taking a stand against corruption could be seen as gospel work—even evangelism?” asks Dion Forster (professor at the University of Stellenbosch, South Africa, and international chairman of “EXPOSED—Shining a light on corruption”). Some 1.2 billion people live in extreme poverty (on less than USD \$2 a day). A significant contributor to global poverty is corruption. The Christian Scriptures focus significantly on issues of social justice. The Christian anti-corruption campaign “EXPOSED—Shining a light on corruption” was launched in October 2012 to engage with Christians in 100 countries, enabling them to take public action against corruption. The challenge for evangelical Christians around the world is not only to preach good news, but to be good news in our communities, in our places of work, and in the church. “Together God can use us to make a significant difference in the world”, he concludes.

You may also find the 1 page Bible Society promotion of the resource “[Thirty Shekels of Silver](#)” by [Rounds](#) (2014) helpful. Explore the “Exposed” Campaign online [here](#) and [here](#).

For the complexity and problem of international aid, see the award winning documentary “Poverty Inc.” ([website](#) and [trailer](#)). And, for how we may foster the indigenous entrepreneurial spirit, see “[Poverty Cure](#)”.



✿ How does corruption and financial mismanagement afflict your frontline? What difference would it make if this was exposed? What is God calling you to do in response, restraining sin so that God’s providential work may advance *shalom* through your vocation?



**AN EXPLORATION OF CORRUPTION,
BRIBERY, TRANSPARENCY & JUSTICE
IN THE CHRISTIAN SCRIPTURES**

BY DR PAULA GOODER
THEOLOGIAN IN RESIDENCE, BIBLE SOCIETY

Thirty Pieces of Silver



2.2.6 Economic Wisdom and Why “Fruitfulness Matters” (Tom Nelson talk)

Paralleling §2.2.2 on Godly Lending, this section offers a major case study in place of §2.2.1, especially for distance students interested in how the church as a whole might work to economically liberate its people.



The [Oikonomia Network](#) (ON) in the USA is a leader when it comes to the integration of faith, work and economics. Under Greg Forster’s leadership, they have spearheaded the “[Economic Wisdom Project](#)” ([pdf](#)). It draws from the best of the dialogue between theologians and economists (e.g., Kidwell & Doherty’s 2015 edited volume, [Theology and Economics: A Christian Vision of the Common Good](#) [[pdf](#) of contents]). And yet, it simplifies complex academic work into understandable and practical principles that are directly relevant to the church (e.g., see the [e-book](#) by Adam Joyce and Greg Forster, *Economic Wisdom for Churches: A Primer on Stewardship, Poverty and Flourishing* [2017]; also see Peter Greer’s and Phil Smith’s [e-book](#) and [study guide](#), *Created to Flourish: How Employment-Based Solutions Help Eradicate Poverty* [2016], sponsored by [HOPE International](#).)

Through ON, they have released a number of “[Economic Wisdom Talks](#)” (also [here](#)) to raise the level of dialogue. At the [Karam Forum](#) at Trinity International University (Deerfield, IL: 2017), one particularly poignant talk was given by Ps. Tom Nelson, author of [Work Matters](#) (2011) and founder of the “[Made to Flourish](#)” pastors network. In this 15 minute TED style talk, Nelson pleads with the church as to why “[Fruitfulness Matters](#)” (video [here](#)), outlining a theological framework for ongoing fruit bearing.



Watch this video, read the summary below, and discuss:

- 🌀 **How well does my church teach about, identify and address economic issues among its people?**
- 🌀 **What might it look like to face this issue in a constructive way?**
- 🌀 **Consider one step you could take toward this end, multiplying kingdom resources for God’s glory.**

In “Fruitfulness Matters,” Nelson begins by sharing how, as a child, he dreaded the bus ride to school because other students mocked his family for their poverty. Amidst their need, their otherwise loving faith community did not see any role for the church in helping families like the Nelsons. It was a formative experience for him: “Economic impoverishment is worn on the sleeves, but it wounds the human soul.”

Nelson contends that faithfulness involves more than just “Christlike character, as important as that is.” Jesus himself, Nelson argues, teaches that a lack of fruitfulness threatens our faithfulness. Drawing from across the scriptures – Jesus’ Upper Room discourse, Genesis 1-3 and the parable of the good Samaritan – Nelson articulates three facets of a faith that bears fruit: relational intimacy, vocational productivity and neighborly love.

Intimacy, productivity and neighborly love show how our relationship with God bears fruit in our relationships with others. If we are truly abiding in God, it means that we will abide with others through work that promotes transformation and love that compassionately meets needs.

(See also these [EWP talks](#): [Andy Crouch](#), “[A Pruned Life](#)”; [Nathan Hitchcock](#), “[Economy in Ephesians](#).”)

3. BUSINESS TIME

Each module, we will use the middle session for **business time**. This centres on student contributions and interaction. Let's start by drawing names for which student will share in "Show and Tell" or "Kingdom Taster" next module, before forming into groups to pray for our workmates and debrief the readings.

DRAWING FROM THE POOL OF NAMES, NEXT MODULE'S CONTRIBUTOR WILL BE ...

SHOW & TELL: _____ or KINGDOM TASTER: _____

3.1 Show & Tell and Kingdom Taster

Class Activity 11.3 ... Show & Tell (5 mins)

Across this unit you will discover countless links and inspiring illustrations.

So, in this spot, it's a chance for one student each week to share either:

- 1) An excellent *resource* that supports our efforts toward vocational stewardship;
- 2) An example or *story* that demonstrates vocational stewardship in action.

Class Activity 11.4 ... Kingdom Taster (10 mins)



Sherman (2011, 23) shares the illustration of Baskin-Robbins pink spoons. Before the average ice-cream eater is willing to fork out good cash to eat what you're selling, they want a taste. It's not enough to describe the flavour. They need to see it, smell it, and ultimately consume it.

In a similar way, being a workplace witness must extend beyond talking about *shalom*. Our lives become a sample, with real substance, that invites our peers to taste and see that God is good. To know that the Kingdom/reign of God has come near.

So, if it's your turn to contribute, here's what you need to do:

- 1) Take a **photo** of you and your pink spoon at your place or work or key vocation.
Email this to david.benson@malyon.edu.au, so he can display this while you're sharing.
- 2) Tell us a bit about your vocation in its various dimensions: the **nature** of the work (daily tasks), the **context** of the work (work environment and relationships), the **product** of the work (goods and services), and the **reward** from the work (whether financial, relational, or environmental)?
(See the "kingdom gap" activity after this box for more.)
- 3) How do you offer a **foretaste of the kingdom** through your vocation? Share a **story**.
- 4) How can we **pray** for you, to better *restrain sin* and *seek shalom*? >> We'll pray for you!

(Struggling to see these dimensions in action? Check out the story of Perry Bigelow, as retold by Sherman (2011, 59-62.)

One way of conceptualising your vocation is through “[the Kingdom Gap](#).”

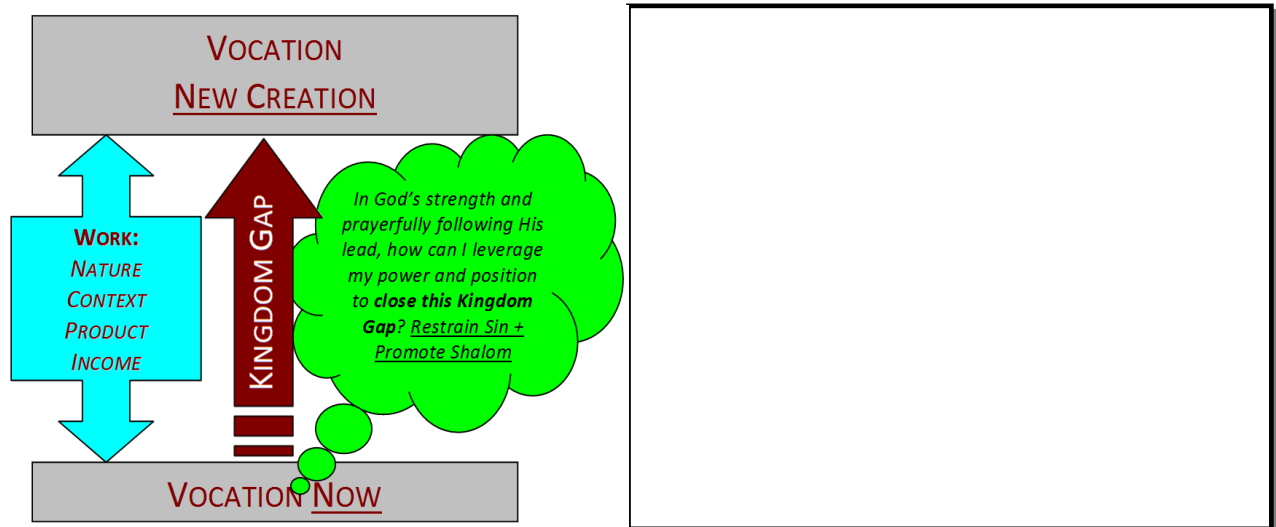
Try this:

- 1) Imagine your vocation was carried into the **New Creation**. Imagine that it reflected the fullness of the Kingdom of God, where all the corrupting influences of sin are removed. (Some professions will take more imagination than others.) Think about the following dimensions:
 - a. The **nature** of the work itself (i.e., the day-to-day tasks workers do in producing something—entering data, fitting parts on an assembly line, consulting with clients, and so forth);
 - b. The **context** of the work (i.e., the work environment and community among workers);
 - c. The **product** of the work (i.e., the central goods and/or services your business yields—computer chips, financial advice, transportation, education, and so forth); and
 - d. The **income/reward** from the work (i.e., profits and pay from goods and services rendered)
- 2) Now, what is the **current state of affairs**? Again, consider each of the same dimensions: the nature, context, product, and income of the work.
- 3) In God’s strength and prayerfully following His lead, how can I leverage my power and position to **close this Kingdom Gap**? That is, how can I participate in **healing action** by **restraining sin** and **promoting shalom/flourishing**? Again, seek God for particular actions you can do in each *facet* of your vocation: nature, context, product, income.

Three new actions that I can start right now to bridge the Kingdom Gap as a sign of God’s *shalom* are:

- _____
- _____
- _____

You might find it helpful to map this onto a diagram like the following:



3.2 Small Group Interaction

Class Activity 11.5 ... Group Interaction (30 mins)

Each module we'll break into the same small groups of ~3-4 people. You can join with who you like, though it may help to find people with a similar type of work to you, aligned with [Banks](#) (1999, 22-26) and Sherman (2011, 102-104), i.e., grouping by one of the seven types of God's own work in the world:

- A) *REDEMPTIVE WORK: God's saving and reconciling actions*
- B) *CREATIVE WORK: God's fashioning of the physical and human world*
- C) *PROVIDENTIAL WORK: God's provision for and sustaining of humans and the creation*
- D) *JUSTICE WORK: God's maintenance of justice*
- E) *COMPASSIONATE WORK: God's involvement in comforting, healing, guiding & shepherding*
- F) *REVELATORY WORK: God's work to enlighten with truth*

Here's the things you're to work through:

- 1) A key stream for living your faith at work is through your kingdom ethics. To keep this in mind, each module you are to read out-loud a portion from the Sermon on the Mount. What comes to mind in your own context? Silently reflect for a minute on how to live this out. [5 minutes]

M1 = Mt 5:1-12 M2 = Mt 5:13-20 M3 = Mt 5:21-25 M4 = Mt 5:27-32
M5 = Mt 5:33-37 M6 = Mt 5:38-48 M7 = Mt 6:1-18 M8 = Mt 6:19-34
M9 = Mt 7:1-11 M10 = Mt 7:12-14 M11 = Mt 7:15-23 M12 = Mt 7:24-29

- 2) Choose 1-3 non-Christian peers on your occupational frontline.
Pray for them by name as you feel led. [5 minutes]
- 3) Which of the pre-readings did you engage? Share a brief summary of the key points, giving most attention to the set-text and readings in the Unit Guide. (You may even find it helpful during this time to divvy up the next module's readings, so between you they're all covered.) [5 minutes]
- 4) From what you read, debrief using these four aspects [10-15 minutes]
 - a **question**—something you don't get, or want to clarify
 - a **challenge**—something you disagree with, or want to nuance
 - an **implication**—"so what" for your vocational stewardship
 - an **application**—something useful right now toward fruitfulness on your frontline

(It's helpful to jot notes using these 4 themes (Q/C/I/A) as you read outside class. This helps you engage what's said, without getting too hung up on the details as you're not examined on this. That said, each journal entry you need to engage with the set text, and [MCE61] *one* of the optional readings.)

- 5) Discuss the related journal question for this module (for modules 4-12) [15 minutes], i.e.,

Journal #8 (re: module 11):

How well do you multiply resources for kingdom impact through your vocation? Modify one thing in your financial/economic management to better participate in God's providential work.

- 6) On the odd chance you finish all this with time left, then have one group member share a current story where you need **"workplace wisdom"**. Using the most basic model of theological reflection—see, judge, act—work through these questions:
What is going on and why? What ought to be going on? How might we respond?

4. INCOME FROM VOCATION AND RELATED ISSUES: ETHICS, INTEGRITY & INVESTMENT

4.1 Mapping Your Territory (LICC, 2010)



Thus far we have considered ways that we may participate in the providential work of God, moulding culture and multiplying kingdom resources as part of a holistic witness. This relates to our journal question for this module:

How well do you multiply resources for kingdom impact through your vocation? Modify one thing in your financial/economic management to better participate in God's providential work.

As we focus explicitly on the **income of our vocation**, it is helpful to take stock of our context.

Using the London Institute of Contemporary Christianity's resource, "[You and Your Frontline](#)" (2010), and additional questions from the "[Transforming Work](#)" [discussion guide](#) (subscribe [here](#)), it is timely for you to "map your territory".

Class Activity 11.6—15 minutes

Which two of the following questions are most pertinent for you. Discuss your answers with another:

- (1) List below the major points where *money changes hands* on your occupational frontline, whether flowing into or moving out of your accounts. In line with the kingdom principles we have already discussed—generosity, integrity, simplicity, freedom and so forth—brainstorm how you may modify your financial/economic management to multiply resources for kingdom impact.

\$ FLOW IN:

CHANGE TO MULTIPLY RESOURCES FOR KINGDOM IMPACT

- (2) How would you characterise your approach to financial/economic management, both in your work and personal life? What one aspect needs most attention, and in what way?
- (3) What are the primary costs and rewards associated with your work? Can you generate more profit while keeping a quadruple bottom line, in service of restraining sin and promoting *shalom*?
- (4) How is the income from your work, both corporately and personally, used to bless others? How might it be redirected or tweaked for greater kingdom impact?

Reflection Activity 11.3—Distance Students

Journal at least 30 (meaningful!) words in response to the question below, ticking off the related boxes of the unit guide.

#11.3 In response to class activity 11.6 (above), answer question 1 for one major financial facet associated with your frontline.

4.2 The Income Associated with Vocation

[Schuurman](#) (2004, 170-172) draws out some of the facets of income that give our work meaning:

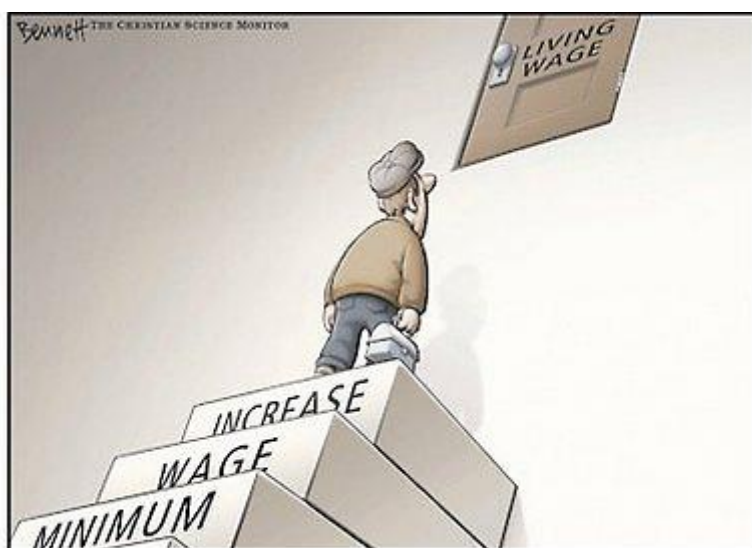
- Receiving a “just wage” helps us avoid poverty and provides for family and loved ones (Schuurman, 171: “Pope John Paul II, in harmony with the past century of Catholic moral teaching, defines a “just wage” as income needed to support oneself and one’s family, and to put a little aside for retirement. This is the minimum standard that all profitable companies should respect.”)
- Supporting our neighbours and worthy causes with the money generated.

Given that we live in a fallen world, however, must seek transformation of our work context in promoting *shalom* and restraining sin:

- Recognising hard work and contribution to the product generated, rewarded by fair compensation, encouraging further productivity
- Addressing unfair discrimination and unjustified wage disparity between CEO’s and average employees
- Returning company profits to build a more fruitful business, blessing stakeholders and investing into the surrounding community by advancing the common good.

Schuurman (2004, 170-171) concludes:

Though income is an instrumental value, it can be used well. And when it is well used, it contributes to the meaning one experiences in one’s work.



🌀 What stands out to you most in Schuurman’s points above? What does this look like on your frontline? Does your place of work provide a “just wage” and “fair compensation” for work? Are the disparities in pay appropriate given the nature of the company and contribution each person makes? What changes might you make in response to transform the income associated with your vocation?

4.3 Related Issues: Ethics, Integrity & Investment

Rather than write more about it, the rest of the class is about asking you questions and inviting your stories to see what it looks like on your frontline. God-willing, it may focus how we seek *shalom* in the income associated with our vocation, investing our talents with integrity and Christ-like ethics as the *Tsaddiqim*.

Class Activity 11.7—30 minutes

What income-related issue do you presently face that requires wisdom?

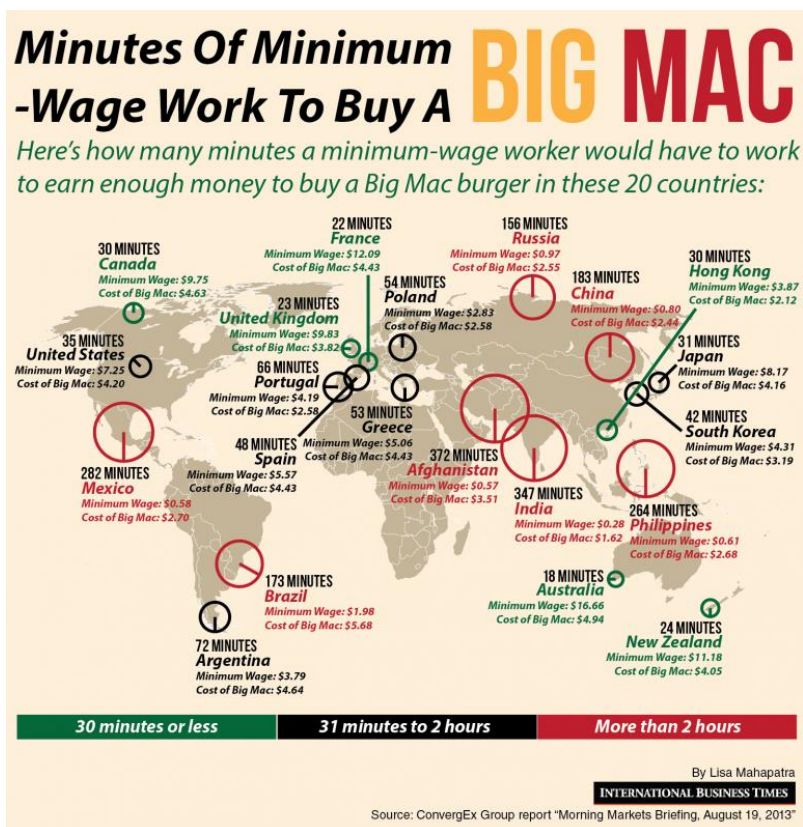
Share a story from your frontline that intersects with these related issues of ethics, integrity and investment. In groups of 3, one person will share for five minutes at a time, uninterrupted, after which the listeners will reflect back what they have heard and the key question to be addressed. They will then be invited to share one piece of biblical wisdom that may speak into the situation.

🌀 **What one change in your financial/economic management would Christ have you make in response? Commit this to prayer, together, asking for God's empowerment on your frontline.**

Reflection Activity 11.4—Distance Students

Journal at least 30 (meaningful!) words in response to the question below, ticking off the related boxes of the unit guide.

#11.4 In response to class activity 11.7, what one piece of biblical wisdom is most pertinent to an income-related situation you presently face? What one change will you make in response, to better participate in God's work in the world?



5. CLOSING PRAYER AND PREPARATION FOR NEXT CLASS

The Lord's (or Disciples') Prayer, based on Matthew 6:9-13, is an important practice that has drifted off the radar for many Christians. And yet, it is a core and sustaining discipline. It is a gift guiding our vocations. So, each module, we'll finish by praying this together. After this, I will pray a blessing over you, drawn from Garber (2014, 239) or various prayers in Nelson (2011, 31, 48, 61, 98, 118-119, 160, 182-183, 200). Across this course, it is my hope that you will form some unique practices (spiritual habits) that direct your heart and working routine toward your kingdom calling.



*Our Father in Heaven,
Holy is your name.*

*Your Kingdom come,
Your will be done,
On Earth as in Heaven.*

*Give us today our daily bread,
And forgive us our sins,
As we forgive those who sin against us.*

*Lead us not into temptation,
But deliver us from evil.*

*For yours is the Kingdom,
The power and the glory,
Now and forever,
Amen.*

A Prayer for Our Work (Nelson 2011, 48; penned by Henry Thornton):

Almighty God, by whose will we were created, and by whose providence we have been sustained, grant to us your blessing this day. You have given to each of us our work in life; Lord, enable us to diligently perform our respective duties. May we not waste our time in unprofitableness and idleness, nor be unfaithful to any trust committed to us. By Your grace strengthen each of us for the performance of duties before us. In Jesus' name we pray, Amen.



Avodah. May your work and worship be one in glorifying God this week.¹

¹ See Nelson 2011, 26-27. *Avodah* derives from '[abad](#)', first used in Genesis 2:5, 15 where tilling the garden is spiritual service akin to dressing the altar, living all of life before the face of God (*coram Deo*). Cf. *avodah* in Ex 35:21.

Forum Activity

For each of modules 4 through 12 of the course, please submit a 200 word forum post, comprising:

- (a) A personal response to the assigned vocational question emerging from the module notes. This response must engage with the set text—and one optional reading for MCE61/D—and centre on a *story from your frontline*.
- (b) Forum interaction with at least one other student that *advances the conversation*, perhaps through a comment or question.

The 9 posts and forum interactions are together to be submitted as one word.doc online for Assessment Requirements 2a & 2b. (*Check the criteria!*) However, to ensure you are tracking with the material, and that distance and class students journey together, you are required to **post these responses to Moodle within the week after the Module is completed**.

For each Moodle Module (4-12), I've set up a **forum** bubble.


4

▼

Module 4 - An Historical Theology of Vocation - Toggle

Modu
4

Church history perspectives on working for the kingdom, including both Catholic and Protestant distortions of vocation; particular emphasis on impact of monasticism, Luther and Calvin, Puritan thought, and the Protestant work ethic; rise of Faith at Work and Business as Mission movements; deconstructing Sacred-Secular dualism; language of Church gathered and Church scattered.

 Journal Qn 1: Module 4

The next question to which you will respond is:

Journal #8 (re: module 11):

How well do you multiply resources for kingdom impact through your vocation? Modify one thing in your financial/economic management to better participate in God's providential work.

You should have discussed this forum question in your small group during this module's middle session ("[Business Time](#)").

All students respond on the Moodle Forum (200 words)



Preparation for Next Week ...

- ☐ Forum post work (as per the unit guide assessment requirement) both addressing the set question, *and* interacting with others. **Post this to Moodle before next class.**
- ☐ Pre-reading, as per Unit Guide lecture schedule. The set-text is the minimum. Divvy up the other readings with your small group, and **come ready to share on each of the following:**
 - a **question**—something you don't get, or want to clarify
 - a **challenge**—something you disagree with, or want to nuance
 - an **implication**—"so what" for your vocational stewardship
 - an **application**—something useful right now toward fruitfulness on your frontline
- ☐ If it's *your turn*, come prepared for **show & tell** to share a helpful resource or inspirational story that *demonstrates* vocational stewardship in action.
- ☐ If it's *your turn*, come prepared to share your **kingdom taster**, sending your "[Pink ice-cream-spoon at Work](#)" photo to david.benson@malyon.edu.au.

6. REFERENCES

- Banks, Robert. *Faith Goes to Work: Reflections from the Marketplace*. Eugene, OR: Wipf and Stock Publishers, 1999.
- Banks, Robert J., and R. Paul Stevens. *The Marketplace Ministry Handbook: A Manual for Work, Money and Business*. Vancouver: Regent College Pub, 2005.
- Berry, Wendell. *Sex, Economy, Freedom & Community: Eight Essays*. New York: Pantheon Books, 1993.
- Blomberg, Craig L. "Neither Capitalism nor Socialism: A Biblical Theology of Economics." *Journal of Markets and Morality* 15, no. 1 (2012): 207-225. Online [here](#).
- Blomberg, Craig. *Neither Poverty nor Riches: A Biblical Theology of Material Possessions*. Grand Rapids, MI: Eerdmans, 1999.
- Bolt, John. *Economic Shalom: A Reformed Primer on Faith, Work, and Human Flourishing*. Grand Rapids, MI: Christian's Library Press, 2013.
- Boyd, Andrew. "Exposing Corruption." *Christian Today*, August 5, 2012. <http://www.christiantoday.com/article/exposing.corruption/30421.htm> (accessed June 30, 2018).
- Brand, Chad. *Flourishing Faith: A Baptist Primer on Work, Economics, and Civic Stewardship*. Grand Rapids, MI: Christian's Library Press, 2012.
- Cavanaugh, William T. *Being Consumed: Economics and Christian Desire*. Grand Rapids, Mich: Eerdmans, 2008.
- Corbett, Steve, and Brian Fikkert. *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor—and Yourself*. Chicago, IL: Moody Publishers, 2014.
- Forster, Dion. "The Earth Is the Lord's: How Taking a Stand Against Corruption Can Be Gospel Work." *Lausanne Global Analysis* 4, iss. 4 (July 2015): 21-26. <http://www.lausanne.org/docs/LGA/Lausanne-Global-Analysis-2015-07.pdf> (accessed June 30, 2018).
- Gooder, Paula. "Thirty Pieces of Silver: An Exploration of Corruption, Bribery, Transparency and Justice in the Christian Scriptures." Swindon, UK: Bible Society, and *Exposed*, 2014. Available at http://www.theology-centre.org.uk/wp-content/uploads/2013/04/Thirty_pieces_of_silver.pdf (accessed June 30, 2018).
- Goudzwaard, Bob. *Capitalism and Progress: A Diagnosis of Western Society*. Carlisle: Paternoster Press, 1997.
- Goudzwaard, B., and Craig G. Bartholomew. *Beyond the Modern Age: An Archaeology of Contemporary Culture*. Downers Grove, IL: IVP Academic, 2017.
- Greene, Mark. *Fruitfulness on the Frontline*. Downers Grove, IL: IVP, 2014a.
- Greene, Mark. "[Fruitfulness on the Frontline: Session Transcripts](#)." 26 pages, 2014b.
- Greene, Mark. "[May the Forced Ranking \(not\) Be With You](#)." *E.G.* 33 (June 2012): 6-7.
- Greer, Peter, and Phil Smith. *Created to Flourish: How Employment-Based Solutions Help Eradicate Poverty*. Lancaster, PA: HOPE International, 2016. (Free e-book and [study guide](#) available from [here](#).)
- Grudem, Wayne A. *Business for the Glory of God: The Bible's Teaching on the Moral Goodness of Business*. Wheaton, IL: Crossway Books, 2003.
- Joyce, Adam, and Greg Forster. *Economic Wisdom for Churches: A Primer on Stewardship, Poverty and Flourishing*. Deerfield, IL: Trinity International University, 2017. (E-book available [here](#) as part of the Oikonomia Network's [Economic Wisdom Project](#).)
- Keller, Timothy J., and Katherine Leary Alsdorf. *Every Good Endeavour: Connecting Your Work to God's Plan for the World*. London: Hodder & Stoughton, 2012.
- Kidwell, Jeremy, and Sean Doherty, eds. *Theology and Economics: A Christian Vision of the Common Good*. New York: Palgrave Macmillan, 2015.
- London Institute of Contemporary Christianity. "[Transforming Work](#)." London: LICC, Mission Scotland, 2014.
- Lupton, Robert D. *Toxic Charity: How Churches and Charities Hurt Those They Help (and How to Reverse It)*. New York: HarperOne, 2012.
- Marshall, Sarah-Jane, and Joe Warton. "[Fruitfulness on the Frontline: Discussion Guide](#)." 32 pages, 2014.
- Mouw, Richard J. *Called to Holy Worldliness*. Philadelphia: Fortress Press, 1980.
- Nelson, Tom. *Work Matters: Connecting Sunday Worship to Monday Work*. Wheaton, Ill: Crossway, 2011.
- Olasky, Marvin N. *The Tragedy of American Compassion*. Wheaton, Ill: Crossway Books, 2008.
- Rounds, Rachel. "Christians Are Being Encouraged to Take a Fresh Look at Corruption and Justice throughout Lent." *Bible Society*, March 5, 2014. Available at <http://www.biblesociety.org.uk/news/thirty-pieces-of-silver/> (accessed June 30, 2018).
- Schuurman, Douglas James. *Vocation: Discerning Our Callings in Life*. Grand Rapids, Mich: Eerdmans, 2004.
- Sherman, Amy L. *Kingdom Calling: Vocational Stewardship for the Common Good*. Downers Grove, IL: IVP Books, 2011.
- Sherman, Amy L. "Seeking the Prosperity of Our Neighbours." *Q Ideas*, 2014. <http://qideas.org/videos/embracing-vocation-in-the-city/> (accessed May 20, 2014).
- Stackhouse, John G. Jr. "A Complicated Matter: Money and Theology in North American Evangelicalism." In his *Evangelical Landscapes: Facing Critical Issues of the Day*, 75-88. Grand Rapids, MI: Baker Academic, 2002.
- Stassen, Glen H., and David P. Gushee. "Economics." In their *Kingdom Ethics: Following Jesus in Contemporary Context*, 409-426. Downers Grove, IL: IVP Academic, 2003.
- Van Duzer, Jeffrey B. *Why Business Matters to God: (and What Still Needs to Be Fixed)*. Downers Grove, Ill: IVP Academic, 2010.
- Witherington, Ben. *Jesus and Money: A Guide for Times of Financial Crisis*. Grand Rapids, Mich: Brazos Press, 2010.
- Wong, Kenman L., and Scott B. Rae. *Business for the Common Good: A Christian Vision for the Marketplace*. Downers Grove, Ill: IVP Academic, 2011.